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Let it be granted that the story of Jonah is an initiatory legend, then all becomes simple and can be easily explained. The neophyte—not Jonah himself, the prophet is only the eponymous hero of the legend—would be assumed to have received orders to proceed to Nineveh, a great city—typical, like Babylon or Egypt, and noted, like all great cities, for the evil going on in it; but he is supposed to disobey the command, and takes a ship bound for Tarshish. This disobedience leads to the storm, which is followed by the initiate being lowered into the pit; and the pit is known as the “fish,” but it is also known as “Sheol” or the “grave,” implying that the initiate was assumed to be dead; but after the allotted time he is brought up again and restored to life, when he declares: “Salvation is of the Lord.”

It is easy to see that a good deal of weight is laid on the words of the song which Jonah sings on escaping from the fish. If, as is generally agreed, this is merely a temple psalm inserted in the book because of the supposed fitness of some of its phrases to the situation of the prophet, a good deal of Mr. Simpson's argument falls to the ground. However, as he calls it a “suggestion” rather than a well-developed theory, we should not be too hard on it, although to write a book for the presentation of a mere “suggestion” is putting the good nature of busy scholars to a severe test. By all means the most valuable element in the book, and constituting its more permanent part, is the collection of materials bearing on initiatory ceremonies in all parts of the world.—G. S. GOODSPEED.

Der Psalm Nahum (Nahum I), kritisch untersucht von Dr. Otto Happel (Würzburg: Andreas Göbel, 1900; pp. 34; M. o. 80), is an investigation especially of results of the criticism of Nahum, chap. 1, by Frohnmeyer, Bickell (G.), and Gunkel. Happel reaches much more moderate and rational conclusions than either Bickell or Gunkel. He advocates in a word the following changes: (1) the erasure in vs. 2*b* of two words shown by the Alex., Vat., and Sinai codices to be dittography; of 10*b* (variants); of 12*b*, *c* to be emended after the LXX, whereby an *Aleph* and a *Nun* are to be erased, a *Waw* to be supplied, and *Kēn* to be transferred from 12*b* to 12*d*; and 13*a* is to be erased; (2) to be supplied: one word in 7*a* after the LXX, through which 7*a* is divided into two lines; a *Waw* in 10*c*, and probably a word in 7*c* (*b*). A few unimportant changes and transfers conclude his treatise. A tabular arrangement of his results easily puts the whole matter before the eyes of the reader.—*Der Kanon des Alten Testaments*; ein Abriss von D. Karl Budde (Giessen: J. Ricker, 1900; pp. 80; M. 1.40), is practically a Germanized reproduction of the author's article on the “Canon of the Old Testament” in

Cheyne-Black's *Encyclopædia Biblica*. The methods and limits of discussion are the same, with the added advantage for this booklet that details, such as examples and references, are given in confirmation of the positions taken. The last twenty pages contain an admirable statement of the regard in which the several contested books of the Old Testament were held by leading writers in the times of Christ and among the early church fathers. This compact little volume is a valuable, scholarly, yet popular presentation of the best material on the Old Testament canon. — *Amos: An Essay in Exegesis*. By H. G. Mitchell, Professor in Boston University. Revised edition. (Boston: Houghton, Mifflin & Co., 1900; pp. 215; \$1.50.) The first edition of this work appeared in 1893 as a private publication. Its deserved popularity exhausted that edition, and the author now issues it in this revised form. Its practically unchanged character precludes the necessity of any detailed examination. One notable modification is evident in its pages (*cf.* pp. 54 ff.). The author since 1893 has been "forced by the evidence" to assign Joel and Obadiah to a post-exilic period. This change of view has modified his former statements regarding these books. Two pages of addenda, containing additional notes, complete this edition of a good popular commentary on Amos.—IRA M. PRICE.

A Concordance to the Septuagint and the Other Greek Versions of the Old Testament. By the late Edwin Hatch, M.A., D.D., and Henry A. Redpath, M.A. *Supplement*. By Henry A. Redpath. Fasciculus I, containing a Concordance to the Proper Names occurring in the Septuagint. (Oxford: Clarendon Press, 1900; pp. 162; 16s.) This first instalment of the supplementary volume to that monumental work, Hatch and Redpath's *Concordance to the Septuagint*, while, of course, inferior in interest and value to the main work, is yet a most valuable addition to it. One interesting characteristic of the LXX is reflected in what appears, even in glancing through these pages, the very frequent occurrence of the phrases "aliter in Heb." and "abest in Heb.," being in itself a revelation of the character of the LXX translation. The announcement of the contents of the concluding portion of this supplement, including an index to the Hebrew of the whole work, indicates that it will very greatly add to the value of the work as a whole.—ERNEST D. BURTON.

Der Prophet Esra. Uebersetzt von Hermann Gunkel. (Tübingen: J. C. B. Mohr, 1900; pp. xxxii + 100; M. 2.) In a lengthy